

VIRTUE MADE EASY;
U OR,
A TABLET OF MORALITY:
BEING
A COLLECTION
of
MAXIMS
and
MORAL SAYINGS.

Precepts are of great weight, and a few useful ones at hand do more towards a happy life, than whole volumes of cautions that we know not where to find.

SENECA.

By these, my son, be admonished; of making many books there is no end, and much study is a weariness to the flesh.

SOLOMON.



1799.

VIRTUE MADE EASY;
OF
A TABLET OF MORALITY;
THIS
A COLLECTION
OF
MILANS
MORAL TABLETS



Whoever considers the social state, must lament that so many people are brought up in the world without knowing what is required of them, or how to act in the different stations in which they may be placed, and under the vicissitudes of fortune to which they are exposed; they are taught merely to provide for their existence, and left ignorant of the means of rendering that existence respectable and happy.

Instruction through *proverbs* and *sayings* is of great antiquity, and to those, whose laborious lives exclude study and reflection, and whose opportunities of acquiring knowledge must be very limited, they still form the best vehicle of important truths. Under such forms, little is required of the reasoning faculties, and the moral lessons they contain are generally most strongly impressed, easily

remembered, and readily applied. The labouring class of people in their conversations and disputes frequently have recourse to old sayings, proverbs, &c., as arguments and authorities; such as are current amongst them, it is to be feared, may not be universally *good*, if not generally *bad*, it is therefore very desirable they should be furnished with a collection, which, though not elegant, should have the purest moral tendency, and be calculated to form those principles of conduct which would make them happy themselves, and render them worthy members of society.

Such a collection of maxims might be rendered popular and familiar, by being painted as mottoes on common jugs, cups, &c.; those that are too long for this purpose might be printed on handkerchiefs, or used for writing copies in charity schools, where they might likewise be learnt by heart; they might also be used to fill up a sheet almanack; and a selection of the most useful and applicable be

pasted on a kitchen door, or in the servants' hall in gentlemen's houses.

It would be very useful if such a publication were followed, as a sort of supplement, by one on the common business of life, (Economy made easy,) for the usual ignorance of good management in worldly affairs is almost as striking, and deplorable, as that which pervades their moral concerns—this should contain particular, and minute instructions how to act in every dangerous, and difficult emergency; (which might perhaps be most impressive if thrown into the catechetical form,) recipes for cheap food, and articles of household and personal economy—directions how to manage children, and to treat their common disorders, viz. small-pox, measles, &c.—simple prescriptions for unequivocal diseases, with means of prevention and recovery—advice respecting Friendly Societies, and Sunday Schools—a catalogue of proper books—to which might be added

observations on different employments, and trades, &c.

The Compiler of this little volume, who, from local situation, has had many opportunities of observing how much the poor suffer from ignorance and prejudice, has long been impressed with a conviction of the usefulness of such a plan, and no less so, with her own utter incapacity to execute it—her present hopes are limited to proving useful to a small set within her own acquaintance, and she can only wish it's extension and improvement may be suggested to some one capable of executing, as well as of forming, a benevolent purpose.

~~Those who might happen to see a very small volume printed by Dr. T., two or three years since, entitled The Poor Man's Morality, will perceive that the present Compiler has availed herself of it without scruple or limit, a full third of these manuscripts being copied from thence—indeed, when that publication ap-~~

several

peared (though far too confined for her full
approbation), she relinquished all intention
of attempting the plan herself, and applied
for a number of Dr. T's to distribute but
being informed they were all bought up, or
suppressed, she has resumed her original pur-
pose, flattering herself, that, however awkward
and defective, it may still be found useful
within its limited circulation.

Arrangement

A Situation

D Prudence

C Industry Time & Learning

F Social Affections & duties

M Morality, Religion &c.

MAXIMS, &c.

2

A

Honour and shame from no condition rise,
Act well your part, there all the honour lies.

the lines nearer

Every condition of life admits the attainment of excellence, and the practice of the most exalted virtue. ✓

50

B

Those in whom the *desire to act right* prevails over every other wish, and the *fear of acting wrong* over every other fear, have a straight path before them in times of the greatest danger and perplexity.

Virtue is the beauty, vice the deformity of the soul.

43² Stand in awe of thyself and thou shalt
not be ashamed before others. B

44 Let this be thy brazen wall of defence,
"to be conscious of no guilt." B

51 A clear conscience is as necessary to
strength of mind, or courage, as clean-
liness is to the health of the body. B

after 27 p 35 in Tully
It is better to employ our minds in
bearing up under the misfortunes that
actually befall us, than in fearing those
that may.

go
He that fears, serves, says Seneca. D

31 Virtue is the only true nobility. A

30 Great fortunes, and glorious names
can be the inheritance of few, but it is
in every one's power to leave his son the
honour of being descended from a virtuous

man, and to add the blessing of heaven
to whatever he gives him

29 A parent's good name is an inheritance. A ✓ B

43 A good man considers what he is to do,
not what he is to suffer, and will not be
prevented doing his duty by any pros-
pect of danger.

10 Fortune, without the concurrence of
vice, cannot destroy our happiness; where-
as vice, without the help of fortune, can
render us completely miserable. see pg 4 B

29 after 19 p 3
Nothing, says Seneca, is above him
who is above fortune.

19 If in all our undertakings we thought
only of doing our duty, whatever success
they might have, we should always be
contented. B

85 The friend of order has made half his
way to virtue. *see Fuller* *B*

72 To omit doing good, when you have
an opportunity, is as bad as to do evil. *for 2*

71 Sins of omission are as culpable as sins
of commission; the gospel condemns the
unprofitable servant to the same punish-
ment as the rebel.

after 10 *see p 3* *B*
A virtuous man, under all the misfor-
tunes of life, still finds an inward satis-
faction which makes him happier than
a wicked man can be with every world-
ly advantage.

92 He who serves God has the best
master. *see p 6* *B*

100 We must not hope to find God at the
hour of death if we have never sought
him during our lives. *B*

98

33

B. 5

A future state is the good man's hope,
the bad man's dread.

99

Death is the only thing certain, and
yet people often act as if it were the only
thing uncertain.

101

What you know in your last moments
you shall wish to have done, make haste
to do for your last moment may be now
at hand.

102

At the hour of death, the remembrance
of a cup of water given for the relief of
a poor brother, a prayer uttered for the
mercy of God to those whom you have
not been able to relieve, one temptation
resisted, or one bad habit overcome, will
stand you in more stead than all the
riches and power of the world—and to
the hour of death the rich, and powerful
themselves will soon come.

A good conscience, and the hope of a future happy life beyond death, are the only supports at that hour.

92 God is love, and the affectionate, and pure heart is his temple. *see Fuller*

54 Listen to the softest, whispering of conscience; it is the voice of God our Father, who is tenderly watchful to prevent us falling into evil.

55 A man who is on the brink of committing his first crime, should consider himself in the situation of one about to commit suicide—for he is equally trying an unknown country, no man being able to estimate what will be the state of his mind afterwards.

62 Vice is armed with the sting of a thousand scorpions; as soon as a man has

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committed it, he is convinced, that, whatever future punishment awaits the sinner, it is not *all* future.

68 Avoid the first appearance of evil. *B*

52 The greatest coward is a bad conscience, a shadow, or the fall of a leaf will frighten it. *see Fuller p 37 B*

53 How can we be at peace and comfort with ourselves when we are at enmity with God? *B*

63 The sinner requires no worse tormentors than a mind full of disorderly passions. *B*

64 Punishment is as natural a consequence of sin as smoke is of fire; we must put out one to prevent the other. *B*

56 Wickedness may possibly escape the law, but cannot escape the conscience—a *B*

8

private conviction is the first, and greatest punishment of offenders; so that sin plagues itself, and the fear of vengeance pursues even those that escape the stroke of it.

57 Every man, says *Seneca*, has a judge, and witness within himself of all the good and evil that he does.

58 Every guilty person is his own hangman.

61 It must be owned, to the honour of virtue, that the greatest misfortunes which befall men are owing to their vices.

92 The Devil sometimes pays his servants well at first, but they are sure to be losers at last.

59 The evil that is brought on by ones own fault is a thousand times bitterer

and harder to bear, than what arises from
the outward accidents, and events of
life. *see p 34*

70 He who does not prevent a crime,
when it is in his power, is ~~almost~~ as
guilty as he who orders it.

He is good who *does* good.

49 It is easier to suppress the first im-
proper desire than to satisfy those that
follow. *B*

48 Rather chuse to punish your appetites,
than be punished by them. *B*

after 45 see p 38
The head and heart corrupt and im-
prove each other.

Faults in the life breed errors in the brain,
And these, in their turn, those again.

20 Habit is a second nature, often more
powerful than the first; how ne- *B*

therefore
 cessary ~~then~~ is it to acquire good habits,
 and to avoid bad ones, that the road of
 virtue, with all its difficulties, may be
 easier to us, than the road of vice, with
 all its temptations.

34 Intemperance is as destructive of plea-
 sure, as it is of virtue, for Nature always
 punishes the breach of her own laws.

An immoderate pursuit of pleasure is
 destructive of its object.

35 Moderation and intemperance reward
 and punish themselves.

36 Few die of hunger; fewer still of
 thirst, but thousands by excess in eating,
 and tens of thousands by excess in drink-
 ing.

after 30 p 12

11

Drinking husbands put out the kitchen fire.

after 32 ~~~~ p 12

One vice eats more than a whole family.

21 To avoid sin you must avoid the occasion of sinning. B

22 Be not too certain that you have quite overcome a bad habit, but keep out of the way of temptation, and remember the cat turned into a woman, who sat very demurely at the board's end till a mouse ran before her. B

23 Tell me your company, and I will tell you what you are. B

24 Evil communications corrupt good manners. B

¹²
25 One scabby sheep will infect a whole flock, and one bad man a whole company. B

26 Bad company has ruined ten times more people than bad dispositions. B

after 39 p 53
Scolding, or dirty wives, make full ale-houses.

27 Liquor kills more than the sword. B

28 Drunkenness is an egg from which all vices may be hatched. B

29 When liquor's in, the wit's out. B

30 Drunkenness, instead of being an excuse for any crime, doubles it. B

When your companions get drunk, and fight,
Take up your hat, and bid them good night.

see p 11

31

13

B

Frolic and fun much mischief have done.

The devil oft his harvest makes

At cards, bull-baitings, fairs and wakes;

32

B

Gaming corrupts the best principles, and is attended with the loss of time, loss of fortune, loss of reputation, loss of virtue, loss of health, and often with the loss of life.

see p 11

33

B

Guilty pleasures never last so long as the sting they leave behind them.

see Fuller

In health and vigour we may fancy vice and profligacy agreeable companions, but on our death-bed they appear as ghosts to murderers.

1 14

Honesty is the best policy.

B
see Fuller

6.

An honest man need not swear to the truth of what he advances; his reputation swears for him.

B

Knavery may serve for a turn, but honesty is the best at long run.

Never use foul means though fair ones may have failed.

13

We must never do evil that good may come; a good intention cannot justify bad means.

B

14

We must do our duty, and leave the rest to God, who knows what is best for us on the whole, while we see only in part ourselves.

see Fuller

B

27

A¹⁵

It is well that the wisest of us are not
the carvers of our own lot: Were
our ill-judged prayers always granted,
how many would be ruined at their
own request!

see Coosa papers

3

When conscience and interest point different ways,
Let conscience direct, whate'er interest says.

2

Goods ill-gotten, are worse than rotten.

We must all be just, even the poorest,
but the rich should be both just, and
generous.

28

The happiness of the body consists in
health, that of the mind, in virtue and
knowledge.

¹⁶
37 None enjoy drinking so little as drunkards, none eating so little as gluttons, none pleasure so little as profligates; it is sobriety, temperance, and industry, which fit us to enjoy the comforts, and pleasures of life.

38 The most savoury meal is that which is earned by our own industry, for Labour is the best Cook. *see Fuller*

5 The labours of the body free men from the pains of the mind.

4 Employment is the mother of cheerfulness.

3 Industry is the parent of good-luck.

Idleness is the ~~holiday~~ of fools.

13 It is idleness that gives strength to our

passions; an industrious man is never enslaved by them.

12 An idle man will thank the devil for his company.

11 By doing nothing we learn to do ill.

Love labour—if you do not want it for food you may for physic; it is action that keeps both soul and body in health.

16 The idle man is more perplexed what to do, than the industrious man in doing what he ought.

15 He that follows amusements instead of his business, will soon have no business to follow.

14 He is idle who might be better employed.

18

An Emperor of China used to say, he would have no idle man in his dominions, for that if one were idle, some other must suffer cold or hunger.

7

It is better to distribute the fruits of ones own industry, than to reap the benefit of other peoples.

10

Dispatch is the soul of business.

9

The most convenient season for business is the first.

18

A stitch in time saves nine.

17

A thing well begun is half done.

24

Whatever is worth doing at all is worth doing well.

Haste does work, but it sometimes makes work.

22 Diligence makes haste, but is never in a hurry. *see Fuller*

21 Remember there are many things can be easily done, that *cannot* be undone. *see Fuller*

19 The eye of a master will do more than both his hands.

20 The feet of the master are as good as dung to his land.

21 Though people go from their bed to their breakfast, they should recollect it was not earned there. *see Fuller*

28 Nothing is so precious as time, and they who mispend it, are the greatest of all prodigals.

²⁰
32 By lying late in bed you defraud your-
self of your most valuable possession,
time; if you will rise at five instead of
six o'clock in the morning, you add five
years to a life of sixty. 6

33 A man that is young in years, may be
old in hours, if he have lost no time. 6

20
34 Lost time is never found again. 6

34 Time and tide will wait for no man. 6

35 Never defer till to-morrow what should
be done to-day: 6

"The present moment is our own,

"The next we never saw,"

nor perhaps ever shall see. *see Fuller* 6

35 The time we have lived should not be
reckoned by the number of years, but by
the use that has been made of it; as it is

not the extent of ground, but the yearly rent, that gives the value to an estate.

37

A sensible man knows how to make the most of his time, and puts out his whole sum to interest.

26

Time is the stuff life is made of, so in squandering away time, we squander away life.

1

We attribute too much to Fortune, for Industry is Fortune's right hand, and Frugality her left.

6

Poverty and riches are the names of want and sufficiency; he who wants any thing ought not to be called rich, nor he who wants nothing, poor.

8

Happiness does not consist in luxury and pride; on the contrary, to want

nothing is divine, to want the least, next to divine.

after 18 p 23

A

When a man draws himself into a narrow compass, Fortune has the least mark at him.

16

The possession of great riches does not confer so much ease, as there is in not desiring them.

A

39

A fool squanders away more without credit or advantage to himself, than a sensible man spends with both.

A

40

There is nothing *will* keep longer than a small fortune, and nothing *may* be sooner lost than a great one. *see Tully*

A

7

He is rich whose income is greater than his expences, and he poor whose

A

expences are greater than his income, be it ever so great.

18 "The empty traveller will sing before the robber;" if poverty has its disadvantages, it has likewise its convenience, and security. *see p 22*

20 Riches do not consist in the possession of wealth, but in the use of it.

17 Content is equivalent to wealth, and luxury to poverty; or, Content is natural wealth, and luxury artificial poverty.

19 If you live according to nature, says *Epicurus*, you will seldom be poor; but if according to opinion, you will never be rich; for nature desires little, and opinion much.

24 23

Poverty wants some things, luxury many things, and avarice all things.

24

It requires few things to render the wise man content, while nothing will satisfy a fool.

25

Happiness may be built with few materials when the foundation is well laid.

after 26

After a bad crop you should instantly begin to sow—instead of sinking under misfortune, you should immediately think of repairing it.

2

If a man look sharply he will generally see Fortune; for though she is blind, she is not invisible.

Do not let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality.

after 14 p 36 A²⁵

Envy not the appearance of happiness in any man, for you do not know his secret griefs.

1 2

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A

Observation and experience will convince us, that happiness is far more equally dealt, than it appears to be—whatever difference of lots is visible, there is generally a secret compensation of goods and evils which renders them ~~nearly~~ equal.

3

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A

If a true account of the joys and sufferings of the rich, and the poor was balanced, it would be found pretty equal—if the rich man has more meat, the poor man has a better stomach; if one has more luxury, and better physicians to attend him, the other has more health and strength, and less occasion for their help—if one labours more with his

hands, the other does with his head, which is more oppressive; and in all the more important objects they are on a level; the poor man can be as great a hero in the performance of his duty, and has before him the prospect of as glorious an immortality as the best and wisest of the rich.

4 Be not ashamed of honest poverty—many may blush for their riches; the first has nothing reproachful in it but what it borrows from the wearer, and the value of the latter depends on the same contingent.

9 He that is ashamed to be seen in a mean condition would be proud of a splendid one.

14 There is no situation in life so strait and miserable as not to allow room for virtue and piety; Jonah could pray even

in the whale's belly—and his prayer was heard.

after 9 p 26

Pride is as loud a beggar as want, and much more saucy.

after 18 p 54

Pride hides a man's faults from himself, and makes them appear greater before others.

5 He is not poor who owes nothing, and can earn his bread.

neither nor free after 25 p 49

He is ~~not~~ safe who is at the command of his passions.

after 30 p

Govern your passions, and do not let them govern you.

47

It may be *difficult* to conquer our passions, but if submitted to, it will be found *impossible* to satisfy them.

2821

A
Money is the servant of the wise, but the master of fools.

12

Much of what passes in the world for happiness, is only splendid misery, and much of what looks like great wealth, only disguised poverty.

11

A
Before you fix your desires eagerly upon any thing, you should examine what is the happiness of him who possesses it.

B

Cunning belongs to a fool, but sense to a wise man.

12

D
He has a good judgment who does not depend wholly on his own, but is ready to take advice.

13

D
Some are lost from not receiving good advice, but more from not following it.

8 Experience is a dear market, but fools
will go to no other. J

29 J

11 Let wisdom be the offspring of reflection now, rather than the fruit of bitter experience in future. *see Fuller*

S

D

9 We arrive novices at the different stages of life, for want of attending to the experience of others. *see Fuller*

after 26 p 31 v 24

Patience is a plaister for many sores.

42 In prosperity the most shining virtue is temperance; in adversity, fortitude.

B

76 Few are called to martyrdom, but we are all called to support the common evils of life with patience and resignation. *see Fuller*

B

15 The prudent man looks every way.

30

and sees far, but the careless only sees what he tumbles upon.

18 Caution is the parent of security.

19 Danger is no longer light when it seems light; more people are deceived than conquered by it.

Beauty, without discretion, is rather a curse than a blessing, for many more have fallen than risen by it.

A woman who makes herself *cheap* will seldom be *dear*.

20 It is easier to prevent an evil than to cure it.

21 Unreasonable expectations are the cause of most of our disappointments.

see Fuller

4

31

8

Let prudence be the pilot when the passions blow a storm.

25

Provide against the worst, and hope for the best.

27

Fretting over a misfortune is doubling it.

When things are done, and past recalling,
'Tis folly then to fret and cry;
Prop up a rotten house that's falling,
But when 'tis down e'en let it lie.

see p 24
p 2
p 29

26

What can't be cured must be endured.

28

Some things trouble us more than they ought, other things sooner, and some things again that ought not to trouble us at all; so that we either enlarge, anticipate, or create our disquiets.

16

Think leisurely, and work speedily;

or refer the plan of an undertaking to *Argus* with his hundred eyes, and the execution of it to *Briareus* with his hundred hands.

17 What is ill done must be twice done,
what is well done is *finished*.

He who would not take a blind man for his guide, must not take a fool for his counsellor.

It is less dangerous to slip with the feet, than with the tongue.

14 If you will not follow the advice of your friend now, do not forget it, for it may still be useful to you.

7 An ounce of prudence is worth a pound of wit.

Few things are impossible in themselves, and it is more for want of application, than of means, that men fail of success.

27 The drop hollows the stone, not by its force, but by the frequency of its falling—that may be done by gradual and repeated effort, which cannot be accomplished by sudden violence.

26 There are few difficulties that will not yield to resolution, and perseverance.

24 Sloth makes all things difficult, and industry all easy.

25 In any thing which it is prudent or necessary to do, let difficulties only animate your industry, not deter you from your pursuit.

34

~~Without pains, no gains.~~

God helps them that help themselves.

32

A man of sense never attempts impossibilities on one hand, or is discouraged by difficulties on the other.

*see loose paper
take measure*

34

He who follows two hares will catch neither—if a man's attention is divided between many objects, he seldom attains any.

S. J. Fuller

see Fuller

38

There is time enough for every thing in the day, if you do one thing at once, but there is not time enough in the year, if you attempt to do all things at a time.

60

A clear conscience is a continual feast, and this greatest blessing of nature every man may bestow upon himself.

45

35 D

A pleasure that one is sure to repent of cannot be enjoyed with an easy mind, so ceases to *be* pleasure.

The jolliest day's a day of sorrow,
If it bring us pain to-morrow.

42

We ought to seek for such pleasures as follow labour, not such as go before it.

43

Business and pleasure, rightly understood, assist each other; we cannot taste pleasure truly, except we earn it by previous business.

see Fuller

44

Before we enter on what we call pleasure, we should weigh it against its certain or probable consequences, and then let common sense determine whether we shall take it or leave it.

The wicked man is not always unfortunate, nor the good always successful—

yet never had the wicked thorough enjoyment, nor the good complete misery.

14 Do not be envious of the prosperity of the wicked, for it will be but short. *see p 25 A*

4 Whatever may be the consequence, remember that *justice* is always to be done, and *truth* always to be told. *see Fuller*

79 He is not brave who dares not to be good.

9 He that tells a lie acts the coward before men, and the bravado in the face of God. *see Fuller*

5 We ought to make it a point of honour to have courage enough to execute the commands of Truth and Justice. *see Fuller*

14 Equivocation and lying are brother and sister.

12 To disown a fault is *more* than doub-
ling it, for there are few faults equal to
a lie.

The greatest fools are always the
greatest liars—To speak truth is as
much our interest, as our duty ; for

Truth *will* prevail,
Though it creep like a snail.

69 Be what you would wish to be thought ;
the pains that a knave takes to hide what
he is, are more than would make him
what he would seem.

65 Early years well spent make old age
content.

68 It is to live twice when you can enjoy
the recollection of your former life.

40 A cultivated mind is a continual feast.

38

39

Next to a good conscience, a well-stored mind is the best provision against sickness, and old age.

41

Learning is wealth to the poor, honour to the rich, and comfort to old age.

42

Learning is an ornament in prosperity, and a refuge in adversity.

43

It is better to be poor than ignorant.

44

Ignorance is the same disease to the mind, that blindness is to the body.

45

Ignorance is the parent of vice, and misery.

see Fuller's page

47

The great art of life is to be chearful without levity, generous without extravagance, secret without craftiness, humble without meanness, bold without insolence, cautious without suspicion, pru-

dent without anxiety, regular without formality, mild without timidity, and firm without obstinacy.

65 The only certain and profitable delight arises from the consciousness of a well-acted life; no matter for noise abroad as long as we are quiet within, but if our passions be seditious they are enough to keep us waking without any other tumult. B

10 If you would be happy, bring your mind to your condition, for it may be impossible for even a king to bring his condition to his mind. A

6 He that has to fight an enemy in his own breast, has a harder task than he that only has to encounter one in the field; his hazard is greater, and his duty B

perpetual, for he has no place or time of rest.

after 3 see Fuller
Friendship is the cordial of life.

5 Some men are good company for *an hour*, others for *a day*, and others for *life*—chuse the latter. *at all times*

6 Friendship doubles joys, and divides sorrows.

7 Confidence is the soul of friendship.

8 A perfidious friend will be the assassin of his enemy.

9 Short reckonings make long friends.

10 Admonish thy friend, it may be he hath not done it, or if he have, that he do it no more, for many times it is a slander.

19 Quarrels would never last long if the fault were on one side only. *see Fuller*

11 To reclaim a friend you should give advice privately, and shew that it is only for his good, and not to display your own wisdom, that you give it; there goes a blessing, says *Seneca*, along with counsels and discourses that are bent wholly on the good of the hearer.

14 Supposing it necessary to take part with friends in their folly or imprudence has been the ruin of many—we should prevent their follies if possible, but certainly not countenance them.

15 Do nothing, for even your dearest friends, against Honour or Conscience, who are the friends you should prefer to all others. *see Fuller*

1642

F

We must leave our dearest friends when we die ; none go with us but our good works, which are our best friends.

after 39 see Fuller

Friendship, and domestic peace can never subsist without mutually overlooking trifling faults—we are none of us perfect ourselves, why expect perfection from others ? *see Fuller*

When scandal is busy destroying your neighbour's character, if charity and good-nature do not *open* your lips let silence *close* them.

56

see

F

Scandal should never be believed or repeated willingly, for in scandal as in robbery, the receiver is almost as bad as the thief. *see Fuller*

58

see

F

He that refuses to atone and apologize for having spread an injurious report, is

a thief who keeps possession of what he stole.

62

F

When you behold the mote in your brother's eye, remember the beam in your own.—They who are virtuous themselves are always candid towards others, and they who are faulty themselves are ready to be severe upon others, that they may bring down other reputations to a level with their own.

see Fuller

59

F

They, who are themselves incapable of great crimes, do not easily suspect others of them.

see p 47 & Fuller

61

F

Nothing is baser than to attribute a good action to a bad motive.

60

F

It is our own defects that make us find

44

pleasure in observing those of other people.

55

He who accuses the innocent of a crime, in order to remove suspicion from himself, is as great a villain as he is who sets fire to one part of a town, that he may rob more safely in another.

64

Let him that scoffeth at the lame take care that he halt not himself; whoever speaks of another's faults with pleasure, shall hear of his own with shame.

65

The follies of others should be a subject of instruction to us, not of scorn and ridicule.

It is unjust to persecute, and absurd to ridicule, people for their mistaken opinions; it is he who tells or acts a lie

that is guilty, not he who honestly believes it.

53 Mischief plotted against others, like stones hurled at heaven, generally falls upon the contrivers. *see Fuller*

52 No character is so base as he who speaks to deceive, and listens to betray.

87 To render good for evil is *charity*, good for good *justice*, evil without cause *cruelty*, evil for evil *revenge*, evil for good *diabolical malice*.

49 Envy and hatred fill the heart with sorrow, and injure him who feels them much more than he can injure those against whom he feels them, be he ever so powerful.

50 Envy of the merit of others generally

proceeds from being conscious that we want it ourselves.

51

Envy has no holidays—for it can always find something to work upon.

13

If we would remember that the most fortunate have many secret griefs that we can know nothing of, we should have one sin less—that of envy.

71

Nobody knows where the shoe pinches so well as he who wears it. We are seldom fair judges of the afflictions of others—the same event which is scarcely felt by one person, may be a serious calamity to another, from his different circumstances, or feelings, and we ought to compassionate the sorrows of others *whatever* be their cause.

F 47

47

Revenge always proceeds from weak and childish minds which are not able to bear injuries.

48

Time revenges most wrongs.

46

The man who can dissemble his resentment till occasion serves, is the basest of hypocrites, and the most dangerous of enemies.

after 45

p 48

When our hatred is violent it sinks us below those we hate.

after 59

p 48

The greater room there appears for resentment, the more careful should we be not to accuse an innocent person.

44

The merciful man is merciful to his beasts.

43

The man who is cruel to the cattle un-

der his command, wants only the power, and the courage to be cruel to his fellow men.

42 It is hard to say which is the greatest, the absurdity, wickedness, or cowardice of the man who vents his violent passions on the horses he drives.

41 Cruelty is a sign of cowardice — the brave are always humane, and scorn to beat either the woman, or the horse that is wholly in their power.

40 The most odious thing in nature is the face that smiles abroad, and flashes fury at home.

45 Cruelty and insolence, where there is no danger, generally prove meanness and cowardice where there is. *see p 47*

By cruelty to brutes the children learn
The knife against their parents' throat to turn:

25 Anger is like ruin, which breaks it-
self upon what it falls. *see Fuller*

after 22. p 49 *sp 27 pr 2*
If you are subject to sudden starts of
passion or madness (for they differ only
in their duration) resolve at least never
to speak one word while it lasts.

22 Do nothing in your passion; why
will you put to sea in the violence of a
storm?

23 Little said is soonest mended.

24 Though ill words break no bones,
they raise the cudgel.

26 Civil language costs less than the
lawyer's or surgeon's bill.

⁵⁰
27 Where there is an outlet neither go to
law nor to loggerheads.

28 Soft words save hard blows.

29 One mild answer often quenches more
fire than two buckets of water.

31 He is most in want of another's pati-
ence who has none of his own.

30 There are no people oftener in the
wrong than those who cannot bear to be
found so.

32 Use soft words and strong reasons.

33 When the good quarrel the devil cries
bravo.

34 When both parties grow warm in a
dispute, he is the wisest who leaves off
first.

35

51

F

Quarrelsome persons are dangerous companions.

36

He hurts the absent who quarrels with a drunken man.—You should consider your adversary as absent when his senses are departed.

37

How many quarrels might be prevented, if we felt as Uncle Toby did, who, when teized by an insect, calmly put it through the window, saying, “go, why should I hurt thee? — the world is surely wide enough for thee and me.”

38

The comfort of life is to live without strife.

39

Take a good and lasting lease
Of quiet and domestic peace;

Which is best done by chusing your

52

domestic companion for virtue, and good temper, and not for money, or beauty.

see p 53
42
55

73 It is better to expose ourselves to present inconvenience, and even to the probability of future want, than refuse to relieve the immediate distress of our neighbour.

see Fuller

72 The same moment that makes you witness of a fellow-creature's wants makes you his neighbour, that is, gives him the claim of a neighbour upon you.

75 Though charity *begins* at home it should not *end* there.

76 Almsgiving is only one, and even the smallest branch of charity—the poor may be as charitable as the rich, by

helping him that is still poorer to the utmost of his ability.

77 Much good may be done with little, or without any money: the heart, the head, and the hands ^{and time} are of still more use than the purse. *see Fuller*

79 "He that giveth to the poor lendeth to the Lord," and even in the present world he will find himself repaid. *see Fuller*

84 We should not regard the good another has done us so much as the desire he has to do it.

89 Charity sanctifies the most trifling actions.

after 39 ~~~~~ 51 & 12:8/12 vs 5
The best sweetener of the bitters of life is a sweet temper.

86 We may never have an opportunity

of doing any one important service to our fellow-creatures, but we have always the power of encreasing their happiness by our temper, and manners.

"Large bounties to bestow we wish in vain,

"But all may shun the guilt of giving pain."

67 With our most intimate associates, and in our nearest connections we should always maintain a civil and respectful manner, for too much familiarity produces contempt.

66 We have no more right to take away another's peace and comfort by our rudeness and ill-nature, than we have to take away his property by our dishonesty.

68 He who cuts is easily wounded; the readier you are to offend the more easily you are offended.

see Fuller
p 27

85

55

We may know our own measure of wisdom and virtue by the pleasure we feel at another's goodness, and the pain we feel at their crimes.—David was in the best disposition when amidst his own sufferings he repeated this compassionate sentiment—"I beheld the transgressors, and was grieved, because they kept not thy way."

89

Every good wish is a present joy in the heart of the wisher.

after 39

Let no success in the world make you forget your friends, or be ashamed of your relations.

Life is made up of little things, and he is the best man who does little, but constantly repeated good actions.

THE WAY TO WEALTH.

BY DR. FRANKLIN.

~~~~~  
Courteous Reader,

I have heard that nothing gives an author so great a pleasure as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately, where a great number of people were collected at an auction of merchant's goods. The hour of sale not being come, they were conversing on the badness of the times, and one of the company called to a plain, clean, old man, with white locks, 'Pray, ' *Father Abraham*, what think you of ' the times? Will not these heavy

' taxes quite ruin the country ? How  
 ' shall we be ever able to pay them ?  
 ' What would you advise us to ?'—  
 Father Abraham stood up, and replied,  
 ' If you would have my advice, I will  
 ' give it you in short, " for a word to  
 " the wise is enough," as *Poor Richard*  
 says. They joined in desiring him to  
 speak his mind, and gathering round  
 him he proceeded as follows : \*

\* Dr. Franklin, wishing to collect into one piece  
 all the sayings upon the following subjects, which he had  
 dropped in the course of publishing the Almanacks,  
 called *Poor Richard* ; introduces *Father Abraham* for  
 this purpose. Hence it is, that *Poor Richard* is so  
 often quoted, and that, in the present title, he is said to  
 be *improved*.—Notwithstanding the stroke of humour  
 in the concluding paragraph of this address, *Poor*  
*Richard* (Saunders) and *Father Abraham* have proved  
 in America, that they are no common preachers. And,  
 shall we, brother Englishmen, refuse good sense and  
 saving knowledge, because it comes from the other side  
 of the water ?

‘ Friend, say he, the taxes are in-  
 ‘ deed very heavy ; and if those laid on  
 ‘ by the government were the only ones  
 ‘ we had to pay, we might more easily  
 ‘ discharge them ; but we have many  
 ‘ others, and much more grievous to  
 ‘ some of us. We are taxed twice as  
 ‘ much by our idleness, three times as  
 ‘ much by our pride, and four times as  
 ‘ much by our folly ; and from these  
 ‘ taxes the commissioners cannot ease  
 ‘ or deliver us, by allowing an abate-  
 ‘ ment. However, let us hearken to  
 ‘ good advice, and something may be  
 ‘ done for us ; “ God helps them that  
 ‘ helps themselves,” as Poor Richard  
 says.

I. ‘ It would be thought a hard  
 ‘ government that should tax its people  
 ‘ one-tenth part of their time to be em-  
 ‘ ployed in its service : But idleness

\* taxes many of us much more ; sloth,  
 \* by bringing on diseases, absolutely  
 \* shortens life. “ Sloth, like rust,  
 “ consumes faster than labour wears,  
 “ while the used key is always bright,”  
 \* as Poor Richard says.—“ But dost  
 “ thou love life, then do not squander  
 “ time, for that is the stuff life is made  
 “ of,” as Poor Richard says. \* How  
 \* much more than is necessary do we  
 \* spend in sleep ! forgetting that “ The  
 “ sleeping fox catches no poultry, and  
 “ that there will be sleeping enough in  
 “ the grave,” as Poor Richard says.

“ If time be of all things the most  
 “ precious, wasting time must be,” as  
 Poor Richard says, “ the greatest pro-  
 “ digality ;” since as he elsewhere tells  
 us, “ Lost time is never found again ;  
 “ and what we call time enough always  
 “ proves little enough :” \* Let us then

‘ up and be doing, and doing to the pur-  
 ‘ pose ; for by diligence we shall do  
 ‘ more with less perplexity. “ Sloth  
 “ makes all things difficult, but indus-  
 “ all easy ; and, he that riseth late, must  
 “ trot all day, and shall scarce overtake  
 “ his business at night ; while laziness  
 “ travels so slowly, that poverty soon  
 “ overtakes him. Drive thy business,  
 “ let not that drive thee ; and early to  
 “ bed, and early to rise, makes a man  
 “ healthy, wealthy, and wise,” as  
 Poor Richard says.

‘ So what signifies wishing and hop-  
 ‘ ing for better times ; we may make  
 ‘ these times better, if we bestir our-  
 ‘ selves. “ Industry need not wish, and  
 “ he that lives upon hope will die fast-  
 “ ing. There are no gains without  
 “ pains ; then help hands, for I have no  
 “ lands,” ‘ or, if I have, they are smartly

" taxed. " He that hath a trade, hath  
 " an estate ; and he that hath a calling ;  
 " hath an office of profit and honour,"  
 as Poor Richard says ; but then the  
 ' trade must be worked at, and the call-  
 ' ing well followed, or neither the estate  
 ' nor the office will enable us to pay our  
 ' taxes. If we are industrious we shall  
 ' never starve ; for, " at the working  
 " man's house hunger looks in, but dares  
 " not enter." Nor will the bailiff or the  
 ' constable enter, for, " Industry pays  
 " debts, while despair encreaseth them."  
 ' What though you have found no trea-  
 ' sure, nor has any rich relation left you  
 ' a legacy, " Diligence is the mother of  
 " good luck, and God gives all things to  
 " industry. Then plow deep, while  
 " sluggards sleep, and you shall have  
 " corn to sell and to keep." ' Work  
 ' while it is called to-day, for you know  
 ' not how much you may be hindered

' to-morrow. " One to-day is worth  
 ' two to-morrows," as Poor Richard  
 says, and farther, " Never leave that  
 " till to-morrow, which you can do to-  
 " day."—If you were a servant, would  
 ' you not be ashamed that a good master  
 ' should catch you idle? Are you then  
 ' your own master? Be ashamed to  
 ' catch yourself idle, when there is so  
 ' much to be done for yourself, your  
 ' family, your country, and your king.  
 ' Handle your tools without mittens;  
 ' remember, that " The cat in gloves  
 " catches no mice," as Poor Richard says.  
 ' It is true, there is much to be done,  
 ' and perhaps, you are weak handed;  
 ' but stick to it steadily, and you will  
 ' see great effects; for " Constant drop-  
 " ping wears away stones; and by dili-  
 " gence and patience the mouse ate in  
 " two the cable; and little strokes fell  
 " great oaks."

‘ Methinks I heard some of you say,  
 “ Must a man afford himself no lei-  
 “ sure ?” I will tell thee, my friend, what  
 ‘ Poor Richard says ; “ Employ thy  
 “ time well, if thou meanest to gain  
 “ leisure, and, since thou art not sure of  
 “ a minute, throw not away an hour.”  
 ‘ *Leisure* is time for doing something  
 ‘ useful ; this leisure the diligent man  
 ‘ will obtain, but the lazy man never ;  
 ‘ for, “ A life of leisure, and a life of  
 “ laziness are two things. Many,  
 “ without labour, would live by their  
 “ wits only, but they break for want of  
 “ stock ; ” whereas industry gives com-  
 ‘ fort, and plenty, and respect. “ Fly  
 “ pleasures, and they will follow you.  
 “ The diligent spinner has a large shift ;  
 “ and now I have a sheep and a cow,  
 “ every body bids me good-morrow.”

II. ‘ But with our industry we must

‘ likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others ;’ for, as Poor Richard says,

“ I never saw an oft-removed tree,

“ Nor yet an oft-removed family,

“ That throve so well as those that settled be.”

‘ And again, “ Three removes are as bad as a fire ;” and again, “ Keep thy shop, and thy shop will keep thee ; and again, “ if you would have your business done, go ; if not, send.” And again,

“ He that by the plough would thrive,

“ Himself must either hold or drive.”

‘ And again, “ The eye of a master will do more work than both his hands ; and again, “ Want of care does us more damage than want of knowledge ;” and again, “ Not to

"oversee workmen, is to leave them  
 "your purse open." Trusting too much  
 'to others' care is the ruin of many;  
 'for, "In the affairs of this world,  
 "men are saved not by faith, but by  
 "the want of it:" But a man's own  
 'care is profitable; for, "If you  
 "would have a faithful servant, and  
 "one that you like, serve yourself. A  
 "little neglect may breed great mis-  
 "chief, for want of a nail the shoe was  
 "lost, for want of a shoe the horse  
 "was lost, and for want of a horse  
 "the rider was lost," being overtaken  
 'and slain by the enemy; all for want  
 'of a little care about a horse-shoe  
 'nail.'

III. 'So much for industry, my  
 'friends, and attention to one's own  
 'business; but to these we must add

‘ frugality, if we would make our in-  
 ‘ industry more certainly successful. A  
 ‘ man may, if he knows not how to  
 ‘ save as he gets, “ keep his nose all  
 “ his life to the grindstone, and die not  
 “ worth a groat at last. A fat kitchen  
 “ makes a lean will;” and

“ Many estates are spent in the getting,  
 “ Since women for tea forsook spinning and knitting,  
 “ And men for punch forsook hewing and splitting.”

“ If you would be wealthy, think  
 “ of saving, as well as of getting.  
 “ The Indies have not made Spain rich,  
 “ because her out-goes are greater than  
 “ her incomes.”

‘ Away, then, with your expensive  
 ‘ follies, and you will not then have so  
 ‘ much cause to complain of hard times,

“ heavy taxes, and chargeable families ;  
 “ for

“ Women and wine, game and deceit,

“ Make the wealth small, and the want great.”

“ And farther, “ What maintains one  
 “ vice, would bring up two children.”  
 “ You may think, perhaps, that a little  
 “ tea, or a little punch now and then,  
 “ diet a little more costly, cloaths a little  
 “ finer, and a little entertainment now  
 “ and then, can be no great matter ; but  
 “ remember, “ Many a little makes a  
 “ mickle.” Beware of little expences ;  
 “ A small leak will sink a great ship,”  
 as Poor Richard says ; and again,  
 “ Who dainties love, shall beggars  
 “ prove ;” and moreover, “ Fools  
 “ make feasts, and wise men eat  
 “ them.” “ Here you are all got toge-  
 “ ther to this sale of fineries and nick-  
 “ nacks. You call them *goods* ; but if

' you do not take care, they will prove  
 ' *evils* to some of you. You expect  
 ' they will be sold cheap, and, perhaps,  
 ' they may for less than they cost ; but  
 ' if you have no occasion for them, they  
 ' must be dear to you. Remember  
 ' what Poor Richard says, " Buy what  
 " thou hast no need of, and ere long  
 " thou shalt sell thy necessaries." And  
 again, " At a great penny-worth pause  
 " a while." He means, that, perhaps,  
 ' the cheapness is apparent only, and  
 ' not real ; or the bargain, by straiten-  
 ' ing thee in thy business, may do thee  
 ' more harm than good. For in ano-  
 ' ther place he says, " Many have been  
 " ruined by buying good pennyworths."  
 Again, " It is foolish to lay out money  
 " in a purchase of repentance ;" and yet  
 ' this folly is practised every day at  
 ' auctions, for want of minding the

‘ Almanack. Many a one, for the sake  
 ‘ of finery on the back, have gone with  
 ‘ a hungry belly, and half starved their  
 ‘ families ; “ Silks and sattins, scarlets  
 “ and velvets, put out the kitchen fire,”  
 as poor Richard says. ‘ These are not  
 ‘ the necessaries of life, they can scarce-  
 ‘ ly be called the conveniences ; and yet  
 ‘ only because they look pretty, how  
 ‘ many want to have them ? By these  
 ‘ and other extravagancies, the genteel  
 ‘ are reduced to poverty, and forced to  
 ‘ borrow of those whom they formerly  
 ‘ despised, but who, through industry  
 ‘ and frugality, have maintained their  
 ‘ standing ; in which case it appears  
 ‘ plainly, that “ A ploughman on his  
 “ legs, is higher than a gentleman on  
 “ his knees,” as Poor Richard says,  
 ‘ Perhaps they have had a small estate  
 ‘ left them, which they knew not  
 ‘ the getting of ; they think “ It is day,

“and will never be night;” that a little to be spent out of so much is not worth minding; but “Always taking out of the meal-tub, and never putting in, soon comes to the bottom,” as Poor Richard says; and then, “When the well is dry, they know the worth of water.” But this they might have known before, if they had taken his advice: “If you would know the value of money, go and try to borrow some; for he that goes a borrowing, goes a sorrowing,” as Poor Richard says; and indeed so does he that lends to such people, when he goes to get it in again.’ Poor Dick farther advises, and says,

“Fond pride of dress is sure a very curse;

“Ere fancy you consult, consult your purse.”

• And again, “Pride is as loud a beggar  
“as want, and a great deal more saucy.”

• When you have bought one fine thing,  
 ‘ you must buy ten more, that your ap-  
 ‘ pearance may be all of a-piece ; but  
 ‘ Poor Dick says, “ It is easier to sup-  
 “ press the first desire, than to satisfy  
 “ all that follow it :” And it is as truly  
 ‘ folly for the poor to ape the rich, as for  
 ‘ the frog to swell, in order to equal the  
 ‘ ox.

“ Vessels large may venture more,

“ But little boats should keep near shore.”

‘ It is however, a folly soon punish-  
 ‘ ed : for, as poor Richard says, “ Pride  
 “ that dines on vanity, sups on contempt ;  
 “ Pride breakfasted with plenty, dined  
 “ with poverty, and supped with infam-  
 “ y.” And, after all, of what use is  
 ‘ this pride of appearance, for which so  
 ‘ much is risked, so much is suffered ?  
 ‘ It cannot promote health, nor ease  
 ‘ pain ; it makes no increase of merit in

‘ the person, it creates envy, it hastens  
 ‘ misfortune.

‘ But what madness must it be to *run*  
 ‘ *in debt* for these superfluities? We  
 ‘ are offered by the terms of this sale, six  
 ‘ months credit; and that perhaps has  
 ‘ induced some of us to attend it, because  
 ‘ we cannot spare the ready money, and  
 ‘ hope now to be fine without it. But,  
 ‘ ah! think what you do when you run  
 ‘ in debt, you give to another power  
 ‘ over your liberty. If you cannot pay  
 ‘ at the time, you will be ashamed to see  
 ‘ your creditor; you will be in fear when  
 ‘ you speak to him; you will make poor  
 ‘ pitiful sneaking excuses, and by de-  
 ‘ grees, come to lose your veracity, and  
 ‘ sink into base downright lying; for,  
 ‘ “The *second* vice is lying, the first is  
 ‘ “running in debt,” as Poor Richard  
 ‘ says; and again to the same purpose,

“Lying rides upon Debt’s back:”  
 ‘ whereas a free-born Englishman ought  
 ‘ not to be ashamed or afraid to see or  
 ‘ speak to any man living. But poverty  
 ‘ often deprives a man of all spirit and  
 ‘ virtue. “It is hard for an empty bag  
 ‘ to stand upright.” What would you  
 ‘ think of that prince, or of that govern-  
 ‘ ment, who should issue an edict for-  
 ‘ bidding you to dress like a gentleman  
 ‘ or gentlewoman, on pain of imprison-  
 ‘ ment, or servitude? Would you not  
 ‘ say that you were free, have a right to  
 ‘ dress as you please, and that such an  
 ‘ edict would be a breach of your privi-  
 ‘ leges, and such a government tyranni-  
 ‘ cal? And yet you are about to put  
 ‘ yourself under that tyranny, when you  
 ‘ run in debt for such dress! Your cre-  
 ‘ ditor has authority, at his pleasure, to  
 ‘ deprive you of your liberty, by con-

' fining you in goal for life. When  
 ' you have got your bargain, you may,  
 ' perhaps, think little of payment ; but,  
 ' as Poor Richard says, " Creditors  
 " have better memories than debtors ;  
 " creditors are a superstitious sect, great  
 " observers of set days and times." The  
 ' day comes round before you are aware,  
 ' and the demand is made before you are  
 ' prepared to satisfy it ; or, if you bear  
 ' your debt in mind, the term which at  
 ' first seemed so long, will, as it lessens,  
 ' appear extremely short. Time will  
 ' seem to have added wings to his heels as  
 ' well as his shoulders. " Those have  
 " a short Lent, who owe money to be  
 " paid at Easter." At present, perhaps,  
 ' you may think yourselves in thriving  
 ' circumstances, and that you can bear  
 ' a little extravagance without injury, but

" For age and want save while you may,

" No morning-sun lasts a whole day."

‘ Gain may be temporary and uncertain,  
 ‘ but ever while you live, expence is  
 ‘ constant and certain ; and, “ It is  
 “ easier to build two chimneys, than to  
 “ keep one in fuel,” as Poor Richard  
 says : so, “ Rather go to bed supper-  
 “ less, than rise in debt.”

“ Get what you can, and what you get hold,

“ ‘Tis the stone that will turn all your lead into gold.”

‘ And when you have got the philoso-  
 ‘ pher’s stone, sure you will no longer  
 ‘ complain of bad times, or the difficulty  
 ‘ of paying taxes.

IV. ‘ This doctrine, my friends, is  
 ‘ reason and wisdom. But, after all,  
 ‘ do not depend too much upon your own  
 ‘ industry and frugality, and prudence,

‘ though excellent things ; for they may  
 ‘ all be blasted, without the blessing of  
 ‘ heaven ; and therefore, ask that bles-  
 ‘ sing humbly, and be not uncharitable  
 ‘ to those that at present seem to want  
 ‘ it, but comfort and help them. Re-  
 ‘ member Job suffered, and was after-  
 ‘ wards prosperous.

‘ And, now to conclude, “ Experi-  
 “ ence keeps a dear school, but fools  
 ‘ will learn in no other,” as Poor Rich-  
 ard says, and scarce in that ; for, it is  
 ‘ true, “ We may give advice, but we  
 ‘ cannot give conduct :” However, re-  
 ‘ member this, “ They that will not be  
 “ counselled, cannot be helped ;” and  
 ‘ farther, that “ If you will not hear  
 “ reason, she will surely rap your  
 ‘ knuckles,” as Poor Richard says.

Thus the old gentleman ended his

harangue. The people heard it, and approved the doctrine—and immediately practised the contrary, just as if it had been a common sermon ; for the auction opened, and they began to buy extravagantly—I found the good man had thoroughly studied my Almanacks, and digested all I had dropt on these topics during the course of twenty-five years. The frequent mention he made of me, must have tired any one else ; but my vanity was wonderfully delighted with it, though I was conscious, that not a tenth part of the wisdom was my own, which he ascribed to me ; but rather the gleanings that I had made of the senses of all ages and nations. However, I resolved to be the better for the echo of it ; and, though I had at first determined to buy stuff for a new coat, I went away resolved to wear my old one a little longer. Reader, if

thou wilt do the same, thy profit will  
be as great as mine.—I am, as  
ever,

Thine to serve thee,

RICHARD SAUNDERS.

FROM

THE BIBLE.

He hath shewed thee, O man! what  
is good, and what doth the Lord require  
of thee but to do justly, to love mercy,  
and to walk humbly with thy God.

He that walketh uprightly walketh  
surely.

Set not thy heart upon goods unjustly gotten, for they shall not profit thee.

Say not thou "it is through the Lord that I fell away," for thou oughtest not to do the things that he hateth.

He that hath small understanding, and feareth God, is better than one that hath much knowledge, and transgresseth the law of the Most High.

Let reason go before every enterprise, and counsel before every action.

The memory of the just is blessed, but the name of the wicked shall rot.

A false balance is abomination to the Lord, but a just weight is his delight.

The lip of truth shall be established for ever, but a lying tongue is but for a moment.

A false witness shall not be unpunished, and he that speaketh lies shall not escape.

Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich.

Better is a little with righteousness, than great revenues without right.

The wicked flee when no man pursueth, but the righteous are bold as a lion.

The wise shall inherit glory, but shame shall be the promotion of fools.

When pride cometh then cometh shame, but with the lowly is wisdom.

Pride goeth before destruction, and a haughty spirit before a fall.

He that hath no rule over his own spirit, is like a city that is broken down and without walls.

The integrity of the upright shall guide him.

Say not "I have sinned and what harm hath happened unto me," for the

Lord is long suffering, he will in no wise let thee go.

As a drop of water to the sea, or a single grain to the sands thereof, so are a thousand years to the days of eternity.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

A drunken man shall not be rich; and he that despiseth small things shall fall by little and little.

He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich.

The hand of the diligent beareth rule, but the slothful shall be under tribute.

An idle soul shall suffer hunger.

Go to the ant thou sluggard, consider her ways and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

Yet a little sleep, a little slumber, a little folding of the hands to sleep ; so shall thy poverty come as one that travelleth, and thy want as an armed man.

Seest thou a man wise in his own conceit ; there is more hope of a fool than of him.

A wise sentence shall be rejected out of a fool's mouth, for he will not speak it in due season.

If thou hast gathered no wisdom in thy youth, how shalt thou find it in thine old age ?

Wisdom is better than rubies, and all the things thou canst desire are not to be compared unto her.

A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

My son, help thy father in his age, and grieve him not so long as he liveth ; and if his understanding fail, have pa-

tience with him, and despise him not when thou art in thy full strength.

Honour thy father with thy whole heart, and forget not the sorrows of thy mother, for how canst thou recompense the things they have done for thee?

Train up a child in the way he should go; and when he is old he will not depart from it.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

Thine own friend, and thy father's friend forsake not.

A faithful friend is the medicine of life.

A faithful friend is a strong defence, and he that hath found such an one hath found a treasure.

Whoso feareth the Lord shall direct  
his friendship aright.

Be not ashamed to defend a friend,  
neither hide thyself from him.

Be faithful to thy neighbour in his  
poverty.

A patient man will bear for a time,  
and afterward joy shall spring up unto  
him.

A furious man cannot be justified, for  
the sway of his fury shall be his destruc-  
tion.

Be swift to hear, and with patience  
give answer.

Be in peace with many ; nevertheless  
have but one counsellor of a thousand.

Blame not before thou hast examined  
a cause ; understand first, and then re-  
buke.

Answer not before thou hast heard  
the cause, neither interrupt men in the  
midst of their talk.

He that can rule his tongue shall live without strife ; and if thou rehearse not unto another that which is told thee thou shalt have less evil.

A soft answer turneth away wrath, but grievous words stirreth up anger.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

Say not " I will do so to him as he hath done to me ; I will render to the man according to his work.

Where no wood is, there the fire goeth out ; so where there is no tale-bearer the strife ceaseth.

Into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.

Add not more trouble to an heart that

is vexed, and defer not to give to him that is in need.

Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

It is much better to reprove than to be angry in secret.

Reject not the supplication of the afflicted, neither turn away thy face from a poor man.

Forgive thy neighbour the hurt that he hath done unto thee ; so shall thy sins be forgiven when thou prayest.

Whoso stoppeth his ears at the cry of the poor, he also shall cry, and shall not be heard.

He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given will he pay him again.

Say not unto thy neighbour, go, and come again, and to-morrow I will give, when thou hast it by thee.

Let not thy hand be stretched out to receive, and shut when thou shouldst repay.

Be not slow to visit the sick; and whatsoever thou takest in hand remember the end, so shalt thou never do amiss.

My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

Remove not the old land mark, and enter not into the fields of the fatherless.

As cold water to a thirsty soul, so is good news from a far country.

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AND Jesus, seeing the multitude, opened his mouth, and taught them saying,

*Blessed are the poor in*  
 Blessed are the meek, for they shall inherit the earth.

*spirit*

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Whosoever will break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven, but whosoever shall do, and teach them, the same shall be called great in heaven; for I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into heaven. Ye have heard that it was said by them of old time, thou shalt not kill, &c.; and whosoever shall kill shall be in danger of the judgment; but

I say unto you that whosoever is angry with his brother without a cause is in danger of the judgment.

Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths ; but I say unto you, swear not at all, but let your communication be yea, yea ; and nay, nay ; for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth ; but I say unto you that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also ; and if any man will sue thee at the law and take away thy cloak, let him have thy coat also ; and whosoever shall compel thee to go with him a mile, go with him twain ; give to him that asketh thee, and from him

that would borrow of thee, turn not thou away.

Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy ; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you ; that ye may be the children of your Father who is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust ; for if ye love them who love you, what reward have ye ? is not the publican the same ? and if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them, other-

wise ye have no reward of your Father which is in heaven; therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the street, that they may have glory of men. Verily I say unto you, they *have* their reward; but when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret, himself will reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the street, that they may be seen of men; verily I say unto you, they *have* their reward: but thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret

shall reward thee openly : but when ye pray, use not vain repetitions, as the heathens do, for they think that they shall be heard for their much speaking ; be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him : after this manner therefore pray ye, Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven ; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Lay not up for yourselves

selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also.

Judge not, that ye may not be judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again: and why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye? thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

What man is there of you, whom, if his son ask bread will he give him a stone? or if he ask a fish will he give him a serpent? if ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And  
every

every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

There is nothing covered that shall not be revealed, and hid that shall not be known. Fear not them who kill the body but are not able to kill the soul ; but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing ? and one of them shall not fall to the ground without your Father ; but the very hairs of your head are all numbered. Whosoever shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I

also deny before my Father who is in heaven. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

Come unto me all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burthen is light.

What shall a man profit if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? for the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.

Then came Peter and saith unto him, how oft shall my brother sin against me, and I forgive him? till seven

times? Jesus saith unto him, I say not unto thee until seven time, but until seventy times seven.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbour as thyself, on these two commandments hang all the law and the prophets.

Then shall the judge say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then

shall the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the judge shall say, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

Pure and undefiled religion before God and the Father, is this, to visit the widows and fatherless in their affliction, and to keep himself unspotted from the world.

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